Lutheran Herald

July 2, 1957

VOLUME XLI . . . NUMBER 27

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY

pre
of th
ratory,
serves as
y research rela
ions of co
s fo

Send these, the homeless,
tempest-tossed to me,

I lift my lamp
beside the golden door.

This Fourth of July issue honors America's immigrants—past and present.

It is better for America to be born in the heart of a man than for him to be born in America . . .

This passage from the creed of the La-Guardia House (the famed neighborhood settlement named for the former mayor of New York City) expresses the conviction that there is no such thing as a "foreign" name in America.

Most of the readers of these lines will not have to look back more than two generations to find ancestors who have emigrated to the United States for a variety of reasons: to escape political and religious persecution; as victims of wars, revolutions, and famine; pressure of population; and other causes. From the days of the Mayflower in 1620 and the Jamestown Settlement in 1607 (both of which are being re-enacted this year) down to the welcome accorded to the Hungarian "freedom fighters," the element of "refuge" is primary in American history.

Though there have been chapters in American history in which we have forgotten this principle of providing a haven for the world's neglected, America for the most part has always been and still is the terminal point for the greatest voluntary mass migration in the history of civilization.

In the first 150 years of settlement on our shores, only an estimated 80,000 could endure the long, expensive, and dangerous voyage to our new land. Less than one million came between the Revolution and the middle of the 19th century. In early days there were no sailing schedules. Ships were pitifully small—300 to 400 tons at most—and the voyage from Europe took two months. Shipwrecks were frequent. Food and water were often unsafe. Sanitary conditions were appalling and di was rampant. An average of 10 per of immigrants died on the voyage.

With the improvement of shipping ditions and the pressures of life in homeland, the picture gradually cha The first wave of immigration from land in the 1840's was set in motio repeated potato crop failures. Wav Germans followed. But the real rise not make itself felt until after 1900 average was more than one million i grants a year between 1905 and 1914. Island, the best known of America' tention stations, processed 20 million migrants from the time of its estal ment in 1892 until it was closed in sometimes as many as 5,000 per day

Dating from the advent of Hitler United States has assumed again her as a "refuge" from totalitarianism more than two million have found a h among us since 1933. "Their presence is living proof that—despite the criti leveled against our immigration la America has never abandoned its tional role as a refuge for the perse of other lands. Instead it has repea eased its regulations and altered its st to make possible the admission of who have suffered at the hands of tators."*

On the following pages two immig tell their stories: the first, a pastor helped found the Norwegian Lut Church in America; the second a tonian "d.p."—one of many refugees have infused our present Church their hope, courage, and industry.

* **They All Chose America**, by Albert Q. Maisel, Thos. Nelson & Sons,

Lutheran Herald
Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REROEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 Sout Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manage scription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the po at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Pu House, Minneapolis 15, Minnesota.

From a Frontier Parsonage

Letters of Olaus Duus
From "Land of Their Choice,"
Theodore C. Blegen, © 1955,
University of Minnesota

I serve seven congregations here

tober 23, 1855. This afternoon I am going down to paca to get the luggage I left there last evening y return trip from the Neenah Settlement. Since horse was not at Waupaca and the moon was shinbeautifully, I decided to use my long legs rather spend the night there, especially as I was eager eep the appointment I had made with my conands for this morning.

hen I came home, I found Olaf and Mamma in best of health. Olaf, the little rascal, because he is ing now, has become such a mamma's boy and so cross that I really have never seen anyone worse. s very proud of his two teeth, however, and makes of them the livelong day. You should have seen just now, sitting on Mamma's lap with a drumstick is hand, eating prairie chicken and drinking broth. no longer give him venison or fresh pork because rightened us so the last time we had it. He almost ed to death; in fact, he turned quite blue. Now he ting on his chair while Mamma laces his boots. He olding a pork bone, now nibbling at it and now ing Mamma with it, and occasionally he reaches out ny hat, which happens to be in his cradle. He is large his age and quite a man.

one of Father's recent letters he asked me how y congregations I serve here. They are as follows: Waupaca congregation, (2) Neenah congregation farmers), (3) congregations in the towns on Neenah Menasha (combined into one congregation), (4) necanne congregation, (5) Holden congregation in shara County, (6) a Swedish congregation in Wau- County, (7) the Norwegian congregation in en's Point, Portage County. Numbers 2, 3, and 4 in Winnebago County. In the course of a year vel three or four thousand English miles.

n Indian listened during the hymn-singing

ivine services are held round about in the largest ses of the settlement. A table covered with a white n serves as an altar, an ale glass as a chalice, and ucer as a paten. It is all so pleasant, comfortable, friendly, and edifying that we all feel as uplifted as in any church. The only drawback is the lack of room, so that often a number of people must stand in the entry and even out on the lawn. They gather at the windows or wherever they can hear. As a rule, however, when we choose the largest houses, everything goes fairly well. I recall a little incident I want to recount here. On Christmas Day I preached in a rather large house that stands on a stretch of cleared land with a wooded ridge on one side and a fairly large lake surrounded by a thick forest of oak, aspen, and pine on the other. It was like a lovely April day in Norway, clear, sunny, and so warm that the melting snow lay in wide pools of water on the frozen ground. Everything was so beautiful around me that I felt exalted and grateful to God that we who are well and strong could rejoice in this wonderful Christmas festival and joyfully celebrate the birth of our beloved Savior, who became our brother and will save us all when we come to accept Him with childlike simplicity.

Then, just as I glanced toward the window, I noticed someone who did not understand the reason for our rejoicing. There stood a tall powerful young Indian in his tawny deerskin garb, with a motley headdress in striking contrast to his swarthy skin and long, glisten-

---

Olaus Duus was a pioneer minister on the Wisconsin frontier in the 1850's whose many letters, written from the parsonage at Waupaca to his relatives "at home" in Norway have survived the hand of time. A master of arts from the Royal Fredrik University in Oslo and an ordained minister with five years of specialized training in theology, Duus, when he arrived on the Wisconsin frontier, had to adapt himself quickly to a mode of life for which he was scarcely prepared by his academic and religious studies. Serving immigrant farmers, he was at once a preacher, teacher, farmer, land speculator, and even an amateur doctor. He plunged into his many activities with energy and good will, and in letter after letter described the passing scenes as he saw them.

ing black hair. He stood leaning his right shoulder against the window frame, his rifle at his side, holding in his left hand the ramrod which an Indian always carries with him. His coal-black glittering eyes peered curiously at us through the window. He listened intently during the singing of the hymns as though wondering what could be the reason for this gathering and this singing. For an hour he stood there, engrossed. After a long time, when my glance fell on the window, I saw him, his rifle on his shoulder, vanishing into the near-by forest.

To advise any one of you or anyone else, for that matter, to emigrate, I neither want nor dare to do. In this settlement, however, I do not know of anyone who does not live far better than in Norway. One fares better in every respect here if he is a good, diligent farmer, and everyone here is, except one—and even he has far more than he needs. Speculators, merchants, and clerks, as a rule, do not do so well, to put it mildly; but farmers, craftsmen, young laborers, and servant girls, especially the last, earn from $1 to $2 per week. As soon as the servant girls can speak some English and if they are reasonably diligent in their work, they receive wages of $2 a week. So people in these groups have no cause to wish themselves back home for lack of a living.

We Norwegians speak a strange kind of English

July 8, 1856. Some time ago I was riding with a Norwegian who was asked by an American if he had hay for sale and what the price was, whereupon the Norwegian answered, "Yes, Sir, I have; de price is $4.00 naar ye take it paa de slough." And he had been here sixteen years, as far as I know! Yes, we Norwegians speak a strange kind of English, and yet the Yankees say that the people of no other foreign nationality speak as well as we do. And such Norwegian as they speak here!! Our Norwegian language is so mixed with English expressions that I was quite annoyed to hear it when I first came here. One never hears the word "hvedemeel" any more, only flour; never "gjerde," but fence; never "lade," but barn; never "stald," but stable. If a horse is "garsprungen," one says in Norwegian-American "den jomper (jump) fence," and so it goes. If you have taken the wrong road and happen to meet a Norwegian along the way, he will, if he is a mountaineer, answer your question about the road like this: Du har taekji wrong road. Du lyt tørne rundt igjen og taekji de first left hand road, and so on.

Ragged Yankees are a common sight

December 4, 1856. On Monday, the first of December, I accepted a renewal of my present call from the congregation here. Beginning November 4, 1857, the following terms will be in force: $300 salary, $60 for wood, eight Sundays free to serve other smaller congrega not having a minister, fees for ministerial services optional with the giver, and free rent of the parso and use of the forty acres of land belonging thereto

A town starts in this way here: first a mill is then comes a store or two, then a blacksmith, th carpenter, and so on. There are few shoemakers since all shoes are bought ready-made in the shops are seldom repaired because that is expensive and material is often poor. Shoes are usually manufactur the eastern states and always by machine. A pair of that would cost about three specie dollars at home $4.00 to $4.25 here. Ninety-five per cent of all clothing is also bought ready-made in the shops, a too is machine-made. A sewing machine in oper is an interesting sight. All these clothes have a tend to rip in the seams, and ragged Yankees are there a common sight.

Shall we visit a Yankee home? Outside, a ragged is working, chopping wood, milking cows, or doing such chores. Notice his clothes and you will see they are seldom mended. The coat is often full of and out at elbows. His hands and face are clean, he always washes his hands before eating. With mutual greeting How do you do, sir? we enter the house. An elegant woman sits in a rocking chair, a coiffure so perfect that you might think Lieblein dressed it. She is sewing on a quilt or some other a for the household and sits and rocks with her feet to the stove, which is always placed in the middle of floor so people can sit around it. The greetings How you do, sir and How do you do, Ma'am are exchan She remains seated and invites us to have chairs. W down and start to chat; in the midst of the conversa the elegant lady belches so loud that the room resou

Now we are going to build a church

February 8, 1857. I have now been a minister he that is, in America—for over two years, and in all time I have preached only twice in consecrated ch buildings. You can understand, therefore, how I rej and Sophie and all the others with me, that now we going to build a church close to the parsonage on Mr. Hartvig's land. The first five logs for this build have already been hauled into place. Hartvig has kind enough to give the congregation a quarter-acr land for this use, as the church will be more beautif and more conveniently situated there than on the the congregation owns. The church will be on one of the road, and directly opposite will be the cemet The church was originally planned to be 60 feet long feet wide, and 20 feet high on the inside, but unfo nately there isn't enough money; so we have decide make it 50 feet long, 35 feet wide, and 16 feet from f to ceiling.

Why Should I Live?

Rosilda Seim

m going to tell you about something which has
e many people live differently than they lived before.
nt you to know what made those differences. Also
uld like to tell you who I am and where I came
and the reason why life in America is very im-
ant to me.

am an immigrant girl from Estonia. I left my home
he year of 1944 and reached my new home in
erica in 1949. The things that happened to me during
e five years now seem only as a dream, but I know
they have changed my life very much.

I look back into my life eight or ten years ago,
uld see myself as a happy youngster, with a lovely
e, fine parents, and many friends. I can see those
ly meadows where the grass is so green, and white
ies and golden-yellow dandelions reach their heads
o the sky and laugh. I can hear my native country's
s singing sweet songs. This was a place of happiness,
re my father caught me in his arms and put me
is lap. Together we watched the sun coming out of
ground, and at night we saw a world full of golden
s. Those days I can never forget, for I was lucky,
I had not known sadness.

hen came the great war! Months of traveling to un-
wn lands, years of seeing and talking to strange and
ndless people, night after night beneath the rain and
l air, no home in which to spend the night. The
was the roof above my bed. I used rocks for a pillow
my shabby coat for a blanket. I was too young to
w the meaning of this great struggle, but yet old
ugh to ask my mother, "Why don't we go back
ne?" Always when I asked this my mother's eyes
e filled with tears. She knew that we did not have
me any more, because our home was under the new
ernment which we did not like. And war was the
se of all of this!

ut people cannot always be unhappy, for behind the
ds the sun is shining, and slowly it began coming
for me.

merica joined the great struggle and the war was
n by the Allies.

Ve in Germany were a free people again, living in
ps, moving about from place to place. But I still

This 12-year-old Latvian girl was one of the refugees who found a haven in our country after World War II.

Monkmeyer Photo

In 1957 America has welcomed thousands of Hungarian refugees—and it must make a place for thousands more.

did not feel that I had my rights and responsib
which I had in my own country—Estonia. Then on
I was alone and I said to myself, "Why should I l

Slowly, the Answer Came

The answer came to me slowly and in piece
all began one afternoon at four o'clock. I was s
"goodbye" to the old world as I was going to a
land—America. I was on a ship heading for a new
As I looked back to the shore, I could see the l
covering the land like stars.

I was happy for the chance to start a new life. I
sad because I was leaving my friends, my home,
country. I could see my little dog barking. Aga
heard the birds singing, my native meadows, my
was back in Estonia.

Then I saw the terrible deeds of war—the inva
marching, killing my uncle, taking my loved ones a
stealing our food and belongings—and I was glad
I was going to America.

Tomorrow—a Greater America

It is here that I have found the answer to my ques
I find that I have back my rights, my responsibil
and my freedoms. Now I know that I must work
build a new home which is my own. I must help t
who do not even have the right to live and be ha
I wish to live and become a part of this great nat
I want to make a new life in a new land, because
goodness of America is great and we who receive
goodness shall work to make America greater.

What does all this mean to you who have ridden the crest of an artificial prosperity, isolation safety, and careless living all the while? As a child of God, what does helping Europe's starving refugees mean to you? A dinky offering? The grudging concession of a small check? Or does it mean opening your hearts and homes and your pocketbooks to a great cause? It seems to us that if this crusade of mercy is not the King's business, if this is not truly the sacred calling of the Holy Christian Church, then we have no calling! If our hearts and our pocketbooks are not in this as Christian people, let us cast aside all pretense, quit building churches and endowing campuses, quit arguing doctrinal fine points with sage sophistry, and leave off our sermonizing and liturgical tomfoolery, and close up. For we have ceased to function as the Bride and followers of Him who gave ALL and died to seal the gift!

LAURENCE N. FIELD

The Church and Foreign Aid

Fredrik A. Schiotz

he big controversial issue in the current session of ngress is the budget recommended by the Administra-n. In the demand for a cut, the most insistent attacks 're been on the foreign aid section of the budget. It not expensive politically to vote against foreign aid; it is dangerous in terms of forfeited good will which need desperately in today's world. And it is danger-to ignore the responsibility which God has placed America's door.

May 29 Dr. Paul Empie, executive director of the Na-nal Lutheran Council, appeared before the House reign Affairs Committee in Washington on behalf the eight participating Council churches. He was ll received, and after he had made his statement, mbers of the committee expressed the conviction the ouse of Representatives would be responsive if the mbers were assured of support from their constituents. The following pertinent paragraphs from Dr. Empie's timony constitute about one-fourth of his statement fore the House Foreign Affairs Committee:

It should be noted that our Lutheran Churches believe ongly in the separation of church and state and do not esume to regard themselves as experts in matters of vernment or to pose as organized "pressure groups" whose ices should be heeded in proportion to the persons they rport to represent. There are, however, among others, ee specific and legitimate ways in which our churches press their concern:

1. They pray unceasingly for our country, and work nerever possible for the realization of its best interests.

2. They declare those general ideals and principles which ey believe are in accord with the will of God and which erefore should apply in governmental and inter-governmental matters.

3. They attempt to stimulate more intelligent and responsible citizenship on the part of their members.

The churches participating in the National Lutheran Council believe that technical and economic aid for underdeveloped countries is in the best interest of our own land and will further international reconciliation and world peace. They are working in all three ways mentioned above to implement their conviction in this matter.

The following list of "inescapable facts" illustrates the type of analysis which is of common concern to church and state:

—Over a third of the world's population lives in conditions of grinding poverty, hopeless ignorance, or crippling disease. This is a primary factor of contemporary life with which American policy must deal. By ignoring their situation, closing our eyes to their plight, or turning deaf ears to their advocates, we do not get rid of them. They remain there, a potentially dangerous threat to a peaceful world.

—Although this situation has existed for centuries, a current fact changes drastically its significance for our times; namely that these people *have learned* that a better standard of life exists elsewhere and that given the proper means, they too can achieve greater health and happiness. They are restless, determined to improve their lot by one means or another. They will not be denied.

—People in need are not impressed merely by being told the reason for their poverty. To tell a group that their inadequate diet is caused by over-population does not calm their pangs of hunger or turn their wrath against their parents for having given them birth. Too often, prosperous Americans tend to imply that once under-privileged people know how they got that way, they should be satisfied to stay so.

—Unless otherwise motivated, as through religious ideals, it is natural instinct for people to struggle to obtain their needs by force. "Jungle law" is still practiced widely by the human race. They will abandon it only when they see a better means to secure their essential needs.

—To persuade underprivileged people to heed international law and to adopt a "civilized" international morality, it is necessary to devise a pattern of relationships which will include an opportunity for them to realize freedom, health and dignity, and which will give them hope for a fuller life for themselves and for their children.

The motives of a government are always under suspicion, particularly those of a powerful government negotiating in a period of world tension and upheaval. Rarely do governments act in major matters purely on the basis of ideals. Motives are almost invariably mixed. For that reason it would be wise for our government to state very plainly the basis of its activities in granting economic assistance. Let's admit that it is but "enlightened self-interest" to work toward a world in which reasonable opportunity is given everyone to help himself so that he will devote his energies to constructive development rather than permit frustration and despair to yield his destiny into the hands of parties or dictators who exploit his misery for their own ends.

The last in a series on our Children's Homes

Who Pays?

Roderick Daniels, Superintendent
Martin Luther Children's Home
Stoughton, Wisconsin

In this series of articles on our ELC institutions for children you have become acquainted with several aspects of the service we offer. You have had revealed to you something of the philosophy which underlies this work, the goals we have set for our youngsters, and the problems which confront children and staff. The kinds of children served, their backgrounds, their experiences after coming to the institution, the parts played by the churches, schools, and wider community in the treatment process—all these and more have been dealt with. You have seen how traditional institutional programs have had to be modified in order to meet changing needs, and why it requires more staff members to care for fewer children than was the case even a decade ago. Obviously this program of child care costs money, which brings us to the subject before us now: Who pays? The answers to this question may prove surprising to many readers.

It is easy to determine what we need and how much it will cost. It is quite another matter to devise ways and means to raise the necessary funds. The greatest single problem confronting the administrators of these institutions is how to bring income into line with expenses. To a great extent the effectiveness and scope of the institution's treatment program depends upon how nearly this financial problem is solved. Yet, not a single one of the men in charge of these homes feels that his program is all he wants it to be.

All seven of the children's homes owned by the ELC have three major sources of income: (1) synodical appropriation (2) support funds (3) donations. These three sources account for 88.7% of their combined incomes. In addition there are two minor sources, memorials and income on endowment funds, which account for another 6.15%. The remaining income is derived from sources which are peculiar to individual institutions, such as farm income (Bethesda Home) and support from the Lutheran Welfare Society of North Dakota (Nellie Svee Memorial Home).

Because there is such widespread misunderstanding and lack of information regarding the financial structure of these institutions of charity, we shall exp briefly each of the above-mentioned categories.

I. Synodical Appropriation

Each of the children's homes receives annually f the Department of Charities an amount which is de mined primarily by an evaluation of need. Each of seven institution directors submits to the departmen the end of the fiscal year a budget which outlines an pated income and expenses for the coming year. I considerably easier to estimate the latter than the form as income from support funds and donations may v appreciably from year to year. Basing its decisions u these budgets, the Department of Charities alloc funds for the coming year. This money accounts 31.8% of the total income of the homes. And it is only source of income they can count on with certai throughout the year, including the summer mon when donations drop sharply.

Of the ELC charities budget, 28% goes for operat the children's homes.

II. Support Funds

This ambiguous-sounding category includes funds ceived from parents and from public agencies for c of children and is commonly referred to as "boardi fee." The great majority of this money comes fr public agencies. Because receiving money from a pub agency for the support of children in a private insti tion may raise questions in the minds of some reade an explanation follows. No state has facilities adequ to care for all the children who are referred to welfare agencies. Traditionally, private institutions ha assumed responsibility for many of them. Actual private agencies have usually led the way in developi specialized institutional programs, which have then be adopted by the states as the burden became too hea for private funds. Today the public agencies still re upon the private institutions to supplement their ser ices.

or example, in dealing with a dependent, neglected, elinquent youngster of Lutheran background, a state ounty welfare worker or a juvenile judge may call n a Lutheran agency for assistance. If institutional ement is deemed advisable, the youngster may be ed in a Lutheran institution. In such a case the e or county (whichever has legal custody of the d) pays for part of the expenses involved in caring the child. The rate of reimbursement varies from e to state, $40 per month per child being the mini- n received by an ELC institution, and $90 per month maximum. In a few cases the parents of the children able to make payments to help defray the cost of r care. These support payments from parents and lic agencies comprise 30% of our income.

III. Donations

his source of income needs little clarification; it udes all contributions (other than memorials) re- ed from people actively interested in our work. nds come from many sources—ladies aids, circles, lds, brotherhoods, Sunday schools, Luther Leagues, interested and sympathetic individuals. Our strong- group of supporters is the Women's Missionary leration, without whose assistance we would be hard- ssed indeed. In only rare instances have congrega- ns taken action to include in their budgets funds for porting the children's homes in their areas.

ome of the homes publish magazines or newsletters cquaint the people of their areas with the programs l needs of the institutions. The directors themselves, l members of their staffs, travel thousands of miles ry year and address many groups in order to bring story to the people of the Church. It is a never- ling task, yet so often the results are disappointing. least part of the reason for this is that so few people w and understand our financial structure. How often r addressing a group we have heard such remarks "I thought you were supported entirely through the odical budget," or, "Don't you get funds from Lutheran Welfare?" We have already described the extent of synodical support; with regard to support from Lutheran Welfare agencies, only one ELC children's home, the Nellie Svee Home in North Dakota, receives direct monetary support.

It sometimes seems that many of our people consider the money they donate directly to the homes, whether it be through a special offering or in response to our Christmas festival appeals, as the "pie and ice cream" of our income—something above and beyond what we really need. Actually, these donations are very much our "meat and potatoes"; they comprise 26.9% of our combined incomes! And, unfortunately, this amount is inadequate to meet present needs. It is in this area of donations that we feel the greatest pinch. Until the members of our Church in the states where our seven homes are located realize how vital their support is, we will be unable to improve our programs further.

Some observant readers, "You have forgotten at least one other important source of income—estates and legacies." It was not forgotten, and it is true that funds received from this source are very important. It was not included because in this presentation we are dealing with income which is used to meet general operating expenses such as salaries, food, clothing, heat and power, etc. Funds received through estates and legacies are deposited in a special fund which is used to finance permanent improvements (not repairs or replacements) in buildings and equipment.

This, then, is the financial picture of your children's homes. It is probably quite different from what many of you had previously assumed. But for that matter, this entire series has perhaps been something of an eye-opener.

We hope that through the medium of these articles some common and widespread misconceptions concerning our children's homes may have been swept away, and that you may have gained increased knowledge and understanding of this area of our Church's ministry to children.

ey come to us asking so very tle. Whether they realize it or t they ask only for a chance to e at peace with themselves and ers in an atmosphere of under- nding and love. Do they ask too ch?

EDITORIAL

New Hymn Book Coming!

There is going to be a new hymnbook in the Church! That is top-drawer news for two reasons. First, our Church (probably in common with most Churches) has always been slow to discard the hymnbooks we have. *Lutheran Hymnary* first saw the light of day in 1913; *Concordia* is copyrighted in 1932. The former has never been revised, the latter only once. So it is quite an event to have a new book.

Secondly, this is an event long anticipated. It was in 1944 that the ELC joined with the other bodies of the National Lutheran Council in preparing the new book. We have been represented by four men: Dr. Selmer E. Berge, Dr. L. N. Field, Dr. Herman A. Preus, and the Rev. Gabriel Tweet, who hold membership on the Joint Hymnal Commission. Several times a "date of publication" has been set and announced. Then delays have occurred—and so, no book. In the meanwhile, interest has been increasing and more and more congregations have been asking what they might expect.

Now we believe we are safe in saying that a relatively definite date has been set: early in 1958, possibly during the first three months of that year. Before this editorial appears, the pastors of the Church will have received a letter from Augsburg Publishing House inviting advance orders. The result will no doubt be that hundreds of ELC congregations will soon be making the decision as to whether or not to adopt the new book.

We need say little here about the book itself. Let us merely summarize briefly the information which has already been sent to the pastors. The name of the book will be *Service Book and Hymnal*. It will contain 1,024 pages. In size, it will be practically the same as our present *Lutheran Hymnary*. It will be bound in red cloth with the title stamped in gold.

The volume will be divided into two parts. The hymnal portion will include 602 hymns. These have been chosen by the Hymnal Commission, taking into account the entire body of Christian hymnody and as well the particular traditions and customs of the co-operating Churches. From what we have seen of the listing of hymns, we do not hesitate to say that this will without a doubt be the finest selections of hymns ever to appear in the English language for the use of Lutherans.

The other portion of the book is what the title calls the *Service Book*. There is, of course, an Order of Morning Worship, by and large comparable to the common Service, which is the second service in *Lutheran Hymnary*. This Order of Service will appear in two mus settings, so that the congregations may have a cho In addition, there will be orders of worship for e morning services (Matins), and evening services (V pers). The services for such normal parish function Baptism, Confirmation, Marriage, and Burial are included. All in all, this should be a most practical of the book.

We are rather sure that there will be some congre tions throughout The Evangelical Lutheran Chu which are anxious to adopt the new hymnbook are reluctant to drop the Order of Morning Worshi which they are accustomed. In an attempt to meet t difficulty, the 1956 biennial convention of the ELC structed the Church Council to have a supplement pared which is to include the first form of Morn Service in *Lutheran Hymnary*. In addition, there be a few hymns which were omitted from the hymnbook but which are especially dear in our circ This supplement will not be bound into the new bo It will constitute a strongly bound 24-page pamp which Augsburg Publishing House will sell at a nomi price—twenty-five cents a copy, as nearly as we know. Thus, no congregation need feel that it can adopt the new hymnbook, even if it is not ready adopt the Common Service.

One of the great problems in putting out an elabo volume such as the *Service Book and Hymnal* is, viously, price. It is tremendously expensive to prep and produce such a volume. We were, frankly, ama to learn that the co-operating publishers have been a to fix the price as low as $3.85 per copy. We had fea that it might be considerably higher than that, with result that possibly many congregations would not able to adopt it, at least for some time. It seems us that it should be possible for almost any congregat to adopt the *Service Book and Hymnal* at that price

So that is that. This time we really feel quite c vinced that the book will appear at the time promise during the first part of 1958. We hope that a great ma of our congregations will take the step of ordering book at once, for delivery as soon as the first print begins to come from the presses.

In months to come, LUTHERAN HERALD expects to h a series of articles introducing this new volume to Church.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FOURTH SUNDAY AFTER TRINITY

Epistle: Romans 2:17-29 — **The Gospel: Matthew 5:38-42**

Monday, July 8
NO COMPARISON

Read Romans 8:18-23

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

That's what the Apostle Paul thought about it. He almost made light of the suffering he had to undergo because he was a true follower of Christ. He did this, we may suppose, to heighten the value of the great glory he was talking about. No comparison, he said. You ought never catch yourself saying, "I hope that heaven is worth what I am going through!"

But one thing must strike us as we read this: what suffering? That's a good question. We have it pretty cozy here. Nobody's bothering us much because we are of the faith. In some parts of this world people are facing it because they are the followers of Christ.

Sometimes, though, we do have to face the bitterness of the world. And the more sincere we are the more of that we will get. When that happens, remember what Paul says here. Suffering now, to be sure, but then, glory!

✠

Tuesday, July 9
YOU GET PAID BACK

Read Luke 6:36-42

"For the measure you give will be the measure you get back."

One of the laws that people do not always keep in mind is the law of payment, or repayment. In life you always get paid back. You get back what you have put into it. This rule cannot be changed.

At one point in the Sermon on the Mount, Jesus was talking about this business of getting along with other people. "Be merciful," He said. "Judge not . . . do not condemn . . . forgive." Carry out this sort of pattern and see what happens.

Of course, you can restate this by using the word Love. Let love rule in all things and see what happens. Even a little child knows that if you treat others with kindness and consideration the same thing will come back to you.

Now and then all of us have experienced the exception to this rule—we do a deed of kindness which is repaid with unkindness. But that is not the rule, that is the exception.

God help us to live steadily in love.

✠

Wednesday, July 10
THROUGH AND THROUGH

Read Romans 2:17-29

You then who teach others, will you not teach yourself?

Paul used heavy arguments against the Jews. He pointed out that they were holding onto outward practices even though those practices were not in agreement with what was in their hearts. He called them on this. He said there was a difference between an inward Jew and an outward Jew. One was sincere in his belief while the other was not.

This same question can with good purpose be asked of all who profess faith in Christ. If by our manner of life we are engaged in teaching and leading others, let us be sure that we are teaching ourselves as well. In other words, let us be Christian through and through. Not in outward appearance only, but inwardly sincere. When sincerity abides in the heart, what appears on the outside will follow in beautiful agreement.

Nothing is appreciated as much as the "genuine article," no matter what you are talking about. And that goes for faith too.

✠

Thursday, July 11
USE YOUR INFLUENCE

Read Luke 17:1-10

"Temptations to sin are sure to come; but woe to him by whom they come!"

Jesus is very outspoken here because He wants us to understand that it is a serious matter to lead others into sin. How easily parents by their own carelessness and poor attitudes can mislead their children! What damage they can do to the relationship of their children to the church by their failure to respect it! How easily a friend can tempt another to do that which is wrong! And Jesus says, we are responsible for the influence we have on one another.

Since influence is something all of us wield, why not put it to work in such a way that good will come of it, instead of evil? We can tempt people to good things also. For instance, clean language. A man went to work with other men and refused to use bad language. It worked! They took notice. They cleaned up their talk. A boy influenced his friend to come to Sunday school. He tempted him to do that which was good and profitable.

✠

Friday, July 12
GO EASY

Read Romans 14:1-12

As for the man who is weak in faith, welcome him, but not for disputes over opinions.

Some things are open to dispute. There are various opinions on what a Christian can do and what he can't do. Never will there be perfect agreement on it. Paul says that we should not be unreasonable about some things because they really do not matter. What matters is that we believe with our whole heart in the power of Christ to save us, then follow Him in obedience.

It is in the obedience that we have our differences sometimes. Some of these different views have made more trouble than they were worth. For instance, there was a time when some thought it was extremely sinful for a woman to cut her hair, or to wear anything like a man's trousers! Today's children can hardly believe that this was an issue that concerned Christians.

Some things do not matter. But that does not mean that we should set out deliberately to offend those who cannot agree. Go easy!

✠

Saturday, July 13
SEEING SPECKS

Read Matthew 7:1-6

"Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

How easy it is for us to see the specks! Our eyes don't have to be trained for it; we come by it naturally! We can pick out the faults of others all around us. That's as blind as we can be!

That's not to say that others are without faults. Of course they have them. But the point that Jesus is making is that we have them too. Furthermore it may not be mere specks that we have, but logs.

The whole thing is a lesson to the effect that when you and I are perfect we can start in to find fault with others. When we enter life in the spirit of Christ we will not find fault; we will rather find ways to be helpful to overcome any fault that may need correction. And we will remember to begin with ourselves.

Does this mean that we are to do no correcting? Of course not. But God help us to remember our own weaknesses and our constant need of His forgiveness and grace.

THE CHURCH in Today's World

Missouri Willing to Talk

Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod, indicated in a talk before the church's English District that if they are invited by The American Lutheran Church (to be formed in 1960), they will be willing to discuss possible merger.

The new church to be formed by the union of the ALC, ELC, UELC, and possibly the Lutheran Free Church will begin functioning in 1961 according to present plans, and leaders have indicated a desire to discuss merger with other Lutheran groups.

Dr. Behnken stated the position of the Missouri Synod on such negotiations by saying, "The Missouri Synod, according to its historical position, has always been willing to discuss matters and to reach agreement." He added, "We insist on doctrinal agreement before there can be unity."

He also said that if the Missouri Synod is asked to begin talks on potential merger "we are going to urge that the other member Churches of the Synodical Conference be invited. Furthermore, we ourselves would urge them to accept an invitation to participate with us." The other member Churches of the 85-year-old Evangelical Lutheran Synodical Conference of North America are the Wisconsin, Norwegian, and Slovak Synods.

Church Gets RR Station

A wooden building that was once part of a Long Island railroad station was moved a mile to become a Sunday school. It is a gift from the railroad to First Baptist Church in Bay Shore, N. Y. The 21x40 foot one-story building had been used as a railway express station until the railroad recently revamped its express system, making the structure obsolete.

The Rev. E. A. Haywood, pastor of First Baptist, believed the frame building would make an ideal schoolhouse for the 80 students who now attend classes in the church's small auditorium. He approached Thomas A. Goodfellow, president of the Long Island Railroad, with an offer to buy it. But Mr. Goodfellow said the building was not for sale. However, he added, if Mr. Haywood wanted it for a Sunday school he could have it free. The pastor readily accepted.

The next problem was to get the building on the tracks of Fourth Avenue to its destination a mile away. Members of the congregation volunteered their services to remove the wide loading platform that surrounded the building. A Bay Shore house mover, Emmett Drake, put the building on a dolly and transported it to the new location.

Resigns Over Race Issue

The principal of a Lutheran gr school in Chicago has resigned cause the church board refused to him enroll Negro students.

Erich H. Krentz said he was end his five-year tenure as principal St. Matthew's Evangelical Luthe School because he was forced to "contrary to what I believe God wa me to do."

His resignation became known w the Negro children's white pastor ci lated a letter asking if the Luthe church had become "a citadel for hard segregationists." The letter protest was sent to 200 Luthe Church—Missouri Synod clergymen the Rev. Ralph L. Moellering, pa of the inter-racial First Immanuel theran Church.

It charged that Concordia Luthe Cemetery, Forest Park, denied a bu plot to a Negro child who was str and killed by a freight train on a Scout outing.

"Apparently, it was felt that a Ne corpse beneath the sod might conta nate the final resting place of Cau sian Lutherans," Pastor Moeller wrote.

Principal Krentz, 56, said he "pray thought, studied and inquired" seven months before handing in resignation.

ROMANIAN CHURCH HEAD IN BELGRADE—Patriarch Justinian of the Romanian Orthodox Church (left) was welcomed by Patriarch Vikentije of the Serbian Orthodox Church on his arrival in Yugoslavia for a ten-day visit. He was the first head of a church in any East European Communist country to visit Yugoslavia since World War II. Patriarch Justinian headed a nine-man delegation making the Yugoslavia visit at the invitation of the Serbian Church.

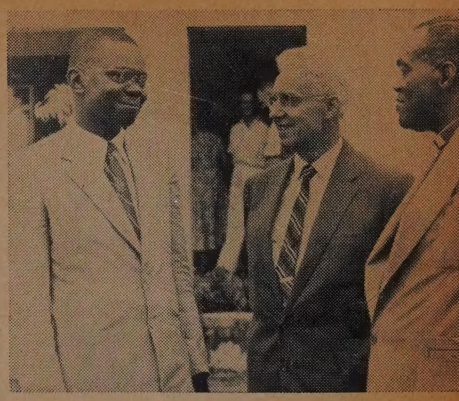
Free Church May Return

elegates to the annual conference he Lutheran Free Church in Min- polis June 12-16 passed several pro- ls which may make it possible for r Church to re-enter merger nego- ons with the ELC, ALC, and LC.

s a result of discussions which were nded to take one day but lasted three, convention delegates ap- ved a new referendum system for gregational voting on the merger, d to re-enter negotiations as soon a successful vote on the merger is lated, and established a two-third ority as the vote that is necessary the referendum to make re-entry sible. The convention vote on all e proposals tabulated about two-to- in favor of the merger and indicat- that a successful vote will likely result from the referendum. The congregational referendum will take place between October 1 and November 30.

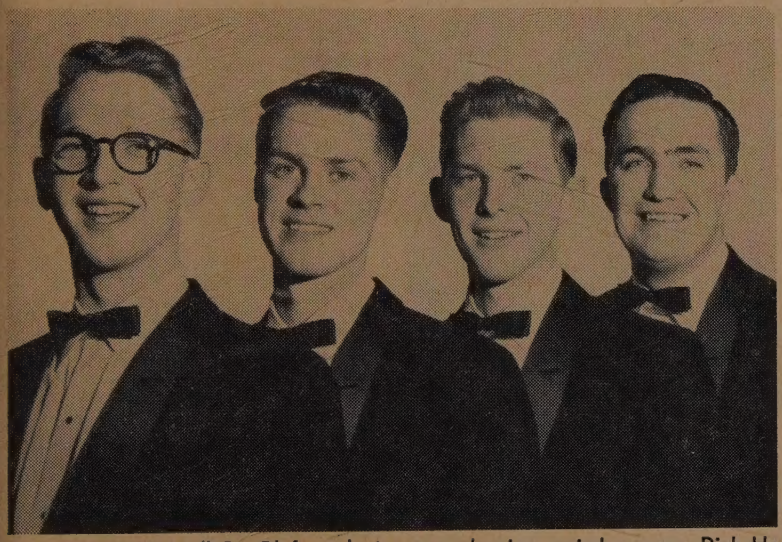
In an earlier session of the convention Dr. Thorvald O. Burntvedt, 69, was re-elected president of the Lutheran Free Church by an overwhelming margin on the first ballot. He was named to a tenth consecutive three-year term that will round out three decades as leader of the 74,000-member church body.

Dr. Burntvedt was elected in absentia, since he is recovering at his home from a siege of pneumonia. It marked the first time in 27 years that he has missed a convention of the LFC. Presiding in his stead was Dr. John M. Stensvaag, dean of Augsburg Theological Seminary, who was re-elected vice president. The Rev. Forrest T. Monson was again named secretary.



ALL-AFRICA CHURCH CONFERENCE—"The Church in Changing Africa" is the theme of an All-Africa conference to be held Jan. 10-18, 1958, in Ibadan, Nigeria. Planning for the conference are, left to right: Dr. J. T. Ayorinde, pastor of the First Baptist Church in Lagos, Nigeria, and vice president of the Baptist World Alliance; Dr. George W. Carpenter of New York, Africa secretary of the International Missionary Council; and Anglican Bishop Adelakun W. Howells of Lagos.

Within the ELC



e Kristmenn quartet, all St. Olaf graduates, are planning varied careers: Dick Hanson, ritone, is planning on graduate study; Gerry Larson, first tenor, is a Sem student; Lee ewart, bass, is going into TV and radio work; and Tom Herbranson, second tenor, is at Sem.

"Kristmenn" on Tour

The "Kristmenn" of St. Olaf College e on their way for a three-month, 00-mile concert tour of 15 western d midwestern states. Touring is thing new to this quartet—they have ng in Iceland, Europe, and all parts the United States. Much of their nging was with the St. Olaf Choir d the Viking Male Chorus, but they so had a summer of professional nging with the Minneapolis Aqua llies.

Dr. Olaf C. Christiansen, director of the St. Olaf Choir, has been assisting the Kristmenn in preparing for this summer's tour. Their concert will include chorales, hymns, negro spirituals, and contemporary music. They will be accompanied by De Wayne Wee, a fine pianist and organist. De Wayne was guest soloist for the Iowa State College orchestra at the age of 15, one of the state winners of Radio Talent Scouts, and recently winner of second place in the Young Artist Contest of the Minneapolis Symphony.

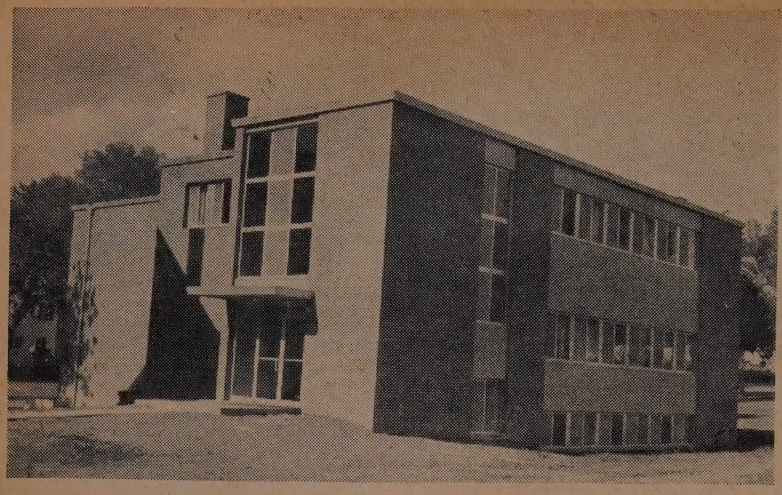
Along the way, the Kristmenn will be "selling" the Parish Conservation Service. Migratory families—the millions of people who change residence each year—are the problem of Parish Conservation. The boys hope to bring this situation, as well as that of the unchurched, before local congregations as they travel this summer.

Churches

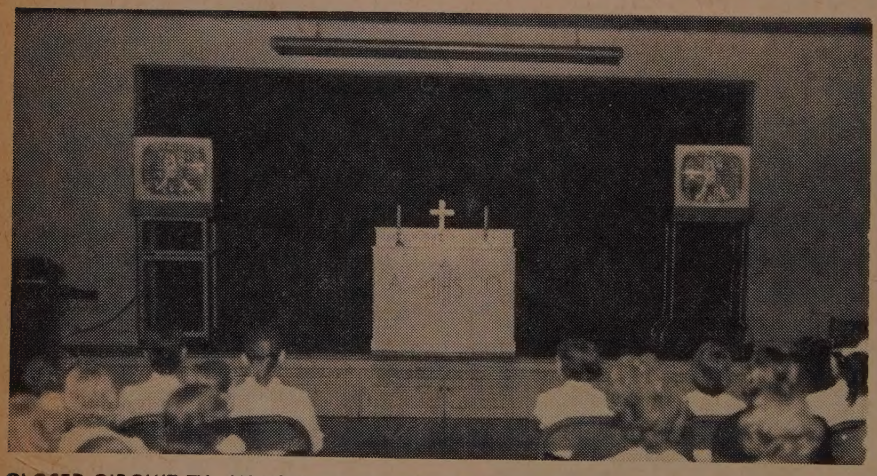
Clinton, Minn.—Trinity Church and St. Paul Church, the Rev. Leon O. Holtan, pastor, have merged and will have the name of Trinity Church. The union was consummated May 14.

Portland, Ore.—Mr. Carl Lorenz has accepted a call to become lay assistant at Central Church, the Rev. Arne Christianson, senior pastor. His duties include supervision of the parish evangelism and visitation programs and working with the young married group. Mr. Lorenz is the second full-time lay assistant to be called by this congregation.

Redondo Beach, Calif.—The Lutheran Church of the Resurrection recently presented their pastor, the Rev. Lyle B. Gangsei, with a Chevrolet station wagon as a farewell gift. Pastor Gangsei is leaving the congregation to take up work in Perth Amboy, N. J.



PARISH HALL DEDICATED—Dedication services for the new parish hall of Central Church, Des Moines, Iowa, the Rev. H. William Sorensen, pastor, were held May 26. Officiating was Dr. V. T. Jordahl, president of the South Central district. A former pastor, the Rev. G. Lokensgard, preached at morning worship, and the dedication services were held in the afternoon. Included in the new building are a church office, pastor's study, parish worker's office, a conference room, a chapel, fireside and reception room, nursery equipment, and 22 Sunday school rooms. Cost of the building, including furnishings, is $160,000.



CLOSED-CIRCUIT TV—Worshippers who cannot be seated in the main sanctuary of Bethel Church, Madison, Wis., can now watch everything that is going on in the chancel on two television sets installed in the church basement. The closed circuit TV camera was first installed during Lent to accommodate overflow crowds at the church's three Sunday worship services. There is also a portable TV screen in the Mother's Room. Dr. Morris Wee is pastor of Bethel Church.

Meeting of Waldorf Association

The annual meeting of the Waldorf Lutheran College Association will be held on Tuesday, July 9, 1957 at 2 p.m. in the chapel of Salveson Hall at Waldorf College, Forest City, Iowa. This meeting will be to conduct the business of the Association including the election of members of the Board of Trustees.

G. W. Aasgaard, Secretary

People

Mrs. Mary Elizabeth Wee, widow of the late Dr. M. O. Wee, died June 15 and was buried June 17. Obituary later.

The Rev. Gordon A. Selbo, Mobridge, S. Dak., has resigned to accept the position as campus pastor at Luther College, Decorah, Ia. He will assume his new duties September 1.

The Rev. Wilhelm Sjovangen died May 31 at Salem, Ore. He was 83 years of age.

Announcements

A choir of pastors and seminar will be organized to sing Complin the YPLL convention in Missoula. organization meeting will be held Tuesday, July 16, time to be announ If you are interested in singing, p drop a card immediately to the d tor: Mr. Gerhard Cartford, Lu Seminary, St. Paul, Minn.

For Sale: Altar backdrop of h wood panels and scroll symbols, 6 ft. long, altar rail serving 12 pers pulpit of matching wood, and an oc onal baptismal font. Contact the M. S. Egge, Box 371, Redwood F Minn.

For Sale: Gray wool aisle rug pad, 33 ft. long and 3 ft. wide. good condition. Write Mrs. Glen vens, Menno, S. Dak.

Copies of the early history of **Hauge Synod** in Minnesota, includ an autobiography of the Rev. A Boyum who is believed to be the president of the Synod, may be secu by sending $2.00 to Bertram Boy Utica, Minn.

For Sale: 28 used pews at Stavan Church, Ossian, Iowa.

Tourists to Itasca State Park or Minnesota lake country are invited worship with Calvary Luthe Church, Park Rapids. Services at 8 11 a.m.

Changes of Address for ELC Pastors

Harry L. Anderson, c/o Chap. Daryl Mc USAF, Hdqtrs. 18th Air Base Gp., Offic Base Chaplain, APO 239, San Franc Calif., 6-1-57

L. H. N. Astrup, 20 Disa Ave., Virgi Orange Free State, Union of S. Africa, 6-1

Oliver V. Everson, Howard, S. Dak., 6-

Einar Fetterman, Aneta, N. Dak., 6-

Herbert A. Hanson, 1858 Weeg Way, R Ridge, Ill., 6-10-57

L. M. Hanson, Miami, Mo., 6-1-57

J. J. Jacobson, c/o Fargo Toggery. Fa N. Dak., 6-1-57

S. B. Knudsen, Beaumont, Texas, 6-13-

Martin D. Larsen, Windom, Minn., 6-1

C. S. Thorpe, 4031 Xerxes Ave. S., M neapolis 10, Minn., 5-31-57

B. T. Anderson, 3625 Tulsa Way, Worth, Texas, 6-17-57

F. R. Bacon, 104-1st St. N. W., Milfo Iowa, 6-18-57

A. H. Belgum, 417 E. 25th St., Minneap Minn., 6-16-57

Johan A. Bergh, 3118 N. Parkside A Chicago 34, Ill., 6-22-57

M. A. Bergeland, Austin State Hosp., 96, Austin, Tex., 6-3-57

Oscar Engebretson, 4821 Vincent Ave. Minneapolis, Minn., 6-17-57

Albin L. Fortney, Tomahawk, Wis., 6-16

Lyle B. Gangsei, 260 State Street, Pe Amboy, N. J., 6-30-57

Gjerde, Blue Earth, Minn., 6-1-57
old Hansen, 250 3rd Ave. S. E., Milaca, 6-11-57
in T. Jenson, 2410 Bentley Dr., Dallas ex., 6-23-57
. Kluver, Ross, Minn., 6-4-57
t S. Knutson, 557 Bard Ave., Staten 1, N. Y., 6-15-57
r Lenander, Balfour, N. Dak., 6-23-57
ner L. Loken, Duncombe, Iowa, 6-25-57
ard L. Peterson, 5625 E. 10th St., , Arizona, 6-13-57
id W. Preus, Luth. Student Foundation, Univ. Ave. S. E., Minneapolis 14, Minn. 7
K. Rostad, Preeceville, Sask., 6-15-57
S. Running, 208 Lincoln, Northfield, 6-15-57
rell J. Satre, 2386 Chilcombe Ave., St. Minn., 6-1-57
rett W. Savage, 1036 Park W., Pasco, , 6-15-57
V. Smeby, 2029 Bath St., Santa Barbara, 6-3-57
xander Thompson, Hannaford, N. Dak., 7
ing Thompson, 34 Lincoln Lane, North- Minn., 6-8-57
er Thompson, 118 Mauna Loa Dr., ovia, Calif., 6-23-57

ly Ordained Men:

omas R. Anderson, Zumbrota, Minnesota, 7
ert T. Bjerkestrand, Valier, Mont., 7
ton C. Brown, Jr., Clifton, Texas, 57
ristopher J. Christianson, Florence, S. 8-1-57
ncis J. Dale, 408 Greenfield, c/o United ran, Oak Park, Ill., 7-1-57
Arthur Dale Jr., Grygla, Minn., 6-30-57
bert C. Davis, 1808 Jackson St., Bloomer, 6-2-57
lvin K. Frantsen, Rudyard, Montana, 7
hold Hedin, Underwood, Minn., 6-10-57
nsel E. Hendrickson. Kensett, Iowa, 7
mer John Hilmoe, Elk Point, S. Dak., 57
rl A. Jensen, c/o Solor Lutheran Church, ter, Minn., 7-1-57
ton O. Johnson, Bucyrus, N. Dak., 57
errer H. Lundh, McGregor, N. Dak., 57
win H. Maas, 2315 Chicago Ave., Min- olis, Minn., 7-8-57
rcus J. Mork, Clarkfield, Minn., 9-1-57
len T. Peterson, Hancock, Minn., 6-5-57
erett W. Savage, 976 Selby, St. Paul, ., 6-15-57
win O. Silrum, c/o Foreign Missions, 422 h St., Minneapolis, Minn., 6-26-57
rl L. Ulrich, c/o Foreign Missions, 422 th St., Minneapolis, Minn., 5-26-57
don J. Underdahl, Coon Valley, Wis., 7
lmer L. Gedde, Bonner, Ferry, Idaho, 57
illiam A. Gregerson, McVille, N. Dak., 57
nes L. Hanson, Middle River, Minn., 7
toh Hillesland, Willow City, N. Dak., 57
harles G. Komschlies, Grove City, Minn., 57

Gerhard O. Lingen, Kelliher, Minn., 6-5-57
Harold E. Peterson, Letcher, S. Dak., 5-28-57
Alden G. Swensen, 4129 Newport Ave S., Chicago 41, Ill., 7-7-57
Carmen O. Thronson, 18-8th Ave. W., Roundup, Montana, 7-1-57
Howard D. Wagner, Kiester, Minn., 7-1-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

400-acre farm with 112 ft. Grade-A dairy barn and 4 silos (16x60) all built in 1943. All modern house; numerous out-bldgs. New 735 gallon stainless steel bulk tank. Deal could include 60 head registered Holstein Milch cows. Lutheran area. 519-1A

16 acres with nice 3 bedroom house, garage, workshop and fair barn. 10 acres under plow. Apple orchard. 6 mi. to college town in S Minn. Lutheran area. Price: $7500 with $2500 down. 519-2A

160 acres with modern house, large dairy barn, silo. 120 acres under plow. Good pasture; school bus route. 4 mi. to nearest town. Price: $28,000 with $6,000 down. Lutheran community. 519-3A

900-ft. waterfront with 21 acres adjoining. 10 acres, cleared, bal. in timber. Located on Camano Island, near Stanwood, Wash. Close to Lutheran church. Price: $19,500. 1/3 down. 519-4A

440-acre farm in NE Eddy Co. N. Dak. Large barn-ideal for livestock. All bldgs in good condition. Excellent pasture and good soil; good road to school and ELC church. Terms. Additional land available nearby for rent. 519-5A

184 acres in NC Ia. Modern home and barn. 142 acres rotation; 42 acres pasture with spring fed creek. On paved hwy; ½ mi. from ELC church, school, and good town. Will sell for cash or on contract. 519-6A

200-acre farm for sale, 7½ mi. SE Hawley, Minn. School bus service. 1½ mi. to Lutheran church. Fair bldgs. 519-7A

40-acre farm in Polk County; 1½ mi. from town, close to pavement on US hwy No. 2; good bldgs; best soil. Good terms. Near Lutheran church. 519-8A

114-acre farm near Willmar, Minn. 6 room modern house, modern barn, silo and other bldgs. At least 85 acres in field. Very good soil and nice farm home. 519-9A

Homes

Modern 2 bedroom house, garage in Rice Co. Fine location. Price: $9500. Will trade for farm. Lutheran area. 519-10B

7 room house in Canton, S. Dak. 1 block from high school and 2 blocks from Lutheran church; near shopping center. Garden space. 519-11B

Businesses

Brick apartment bldg, 6 modern units, each with bath. Natural gas for heating and cooking. $400 monthly income. Price: $29,500 with $8500 down; in large city in Rice Co. 519-12C

FOR RENT

Widow would like to share her new home with a Christian couple who would be willing to share expenses. In NE Mont. town of 3000 pop. 2½ blks from Lutheran church. 519-13B

WANTED TO RENT

A family of 7 wishes to rent a 240-acre farm with good soil in WC or SW Minn. 519-14A

WANTED TO BUY

Wanted, a county seat or bi-weekly newspaper. 519-15C

POSITIONS WANTED

Single woman desires work Sept. 1. Experienced in institutional cooking. Would consider working in hotel, restaurant, hospital, or college kitchen. Will furnish references. 519-16D

Lady desires work as a housemother in some children's home. Would consider other work. 51917-D

1957 spring graduate of Waldorf College desires position in an ELC church, either in music or parish work. Prefers N Ia. or S Minn. However, other areas might be considered. 519-18D

Thirteen year old boy wants job as farm helper. 519-19E

Young married man with one child desires position on farm. Have had considerable experience on farm. Would be interested in working on shares or place that could be bought in several years on contract for deed. Prefer E. S. Dak.; S. E. N. Dak. or W. Minn. 519-27E

Experienced superintendent with Master's degree wants position, preferably in E. S. Dak.; in a 16-18 teacher school. 519-28E

HELP WANTED

Housekeeper for a motherless, Christian home in Mpls. To assume full responsibility; 2 children, both in school. Live in. Automatic appliances. Near Lutheran churches. 519-20F

A Lutheran lady wanted as companion to elderly woman; in S. Minn. town. Some housework. 519-21F

An ELC church secretary in Ill. desires a woman companion who would like a home plus salary and who would be willing to care for three children ages 5½, 4 and 2. 519-22F

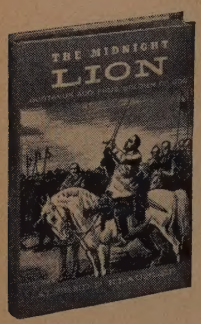
Registered nurses and registered medical technologists for a new modern hospital. Top salaries, working conditions and employee benefits. 519-23F

Automobile mechanic in a modern Ford garage in C Nebr. town. 519-24G

Medical doctor in a C Kansas town of 2500. ALC church. Main line of Union Pacific between St. Louis, Kansas City, Denver and to West Coast. 519-25G

Year-round work for a reliable, co-operative couple with experience in farm machinery and cattle. Separate new home. Located in Mont. Active Lutheran preferred. 519-26G

A JUL 37
LIBRARY
PACIFIC LUTH THEO SEM
2770 MARIN AVE
BERKELEY 8 CALIF



A New Book for Teen-Agers on Sweden's Youthful Warrior King of the 17th Century — Gustavus Adolphus

THE MIDNIGHT LION

BY ALFRED P. KLAUSLER

NOW—a thrilling fictionalized biography of a young man many may know by name but not by deed, Gustavus Adolphus.

Alfred Klausler charts the spectacular career of Gustavus beginning with his first military engagement as a lad of 16. Skillfully blending fact and fiction, he follows the youthful Gustavus through his struggle to secure his right to the Swedish throne, his campaigns against the Danes and Poles and Russians, and finally his religious crusade against the Catholic forces of Austria's Ferdinand II.

Here is colorful reading, with plenty of action and high adventure, all marked by historical significance.

The author, Alfred Paul Klausler, is editor of The Walther League Messenger, official youth publication of the Lutheran Synodical Conference. He is the author of two previously published books—"Growth in Worship" and "Christ and Your Job." Of "The Midnight Lion" he says, "I wrote it because I wanted the youth of the church to become acquainted with one of the greatest leaders in the creation of the Protestant Reformation, next to Martin Luther."

$2.50
Code 14-365

Please send:

_____ THE MIDNIGHT LION, $2.50

I enclose $_____ Charge my account ☐

Name_____

Address_____

Postage—Invoices for charge
ders will include actual pos
If you do not have an accoun
have an account but prefe
send cash, add postage at
rate of five cents on the d
or major fraction thereof.

AUGSBURG PUBLISHING HOUSE, 426 SOUTH 5th STREET • MINNEAPOLIS 15, MINNES